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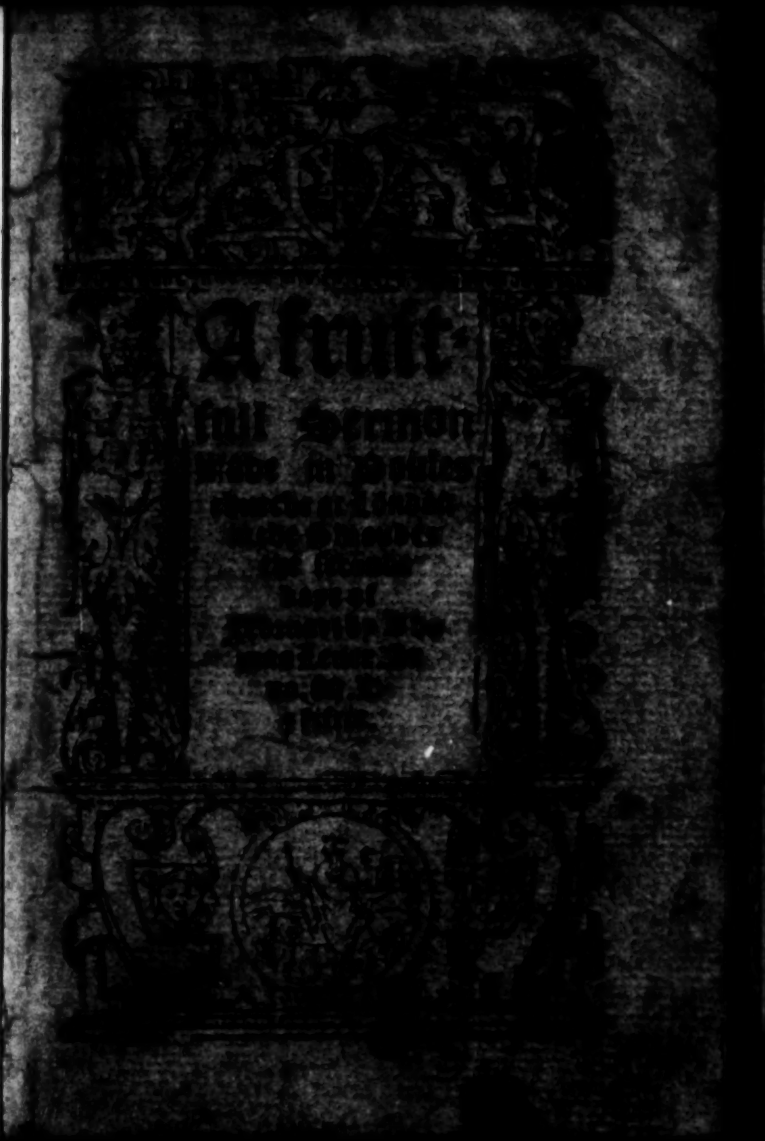

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GOD be mercifull vn to vs. Good Christen people Christ Iesu the sone of God, the wysedome of the father, the sauiour of the worlde, whyche hath redemed vs with his precious bloud most pitifullye lamenting our myseries, and earnestlye threateninge our wylfull blindnes, crieth oute by the voice of the wyse kinge Salomō, saying: Quia vocaui, et renuistis, et exte. Prouer. i. Because I haue called (saythe the wysedome of God) and ye haue dinyed, I haue stretched forth my hand, and ther was none that woulde beholde: yea ye haue dispised all my councels, and my rebukes haue ye not regarded.

I therfore shall laugh at your de-
struccion, and I shal mocke, when
it is come vpō you whiche ye haue
feared. Assuredlye good people,
God, Qui mortem non fecit, nec letatur in
perdicione viroꝝ, God whiche (as the
boke of wisedome saieth) made not
death, ne doth not delyghte in the
perdicion of manne, can not be of
suche affeccion, as to delyghte in
laughynge or mockinge our mise-
ries: but euen as that man whyche
doth delyghte to laughe at other
mens griefes, is a man moste farre
of from lamentinge and pytynge
them to do them good: so is God
so sore offended & displeased wyth
them that dispyse hys counselles,
threatning or promises, while they
might haue mercy, that he wyll as
it were rather of mockyng, laughe
and skorne, then of pitye lamente
and help their miserable wretched
griefes, when as they would haue
comfort

conforte. Se therfore howe mercyfully God hath called by the sayinges and wrytinges of Moyses, the Prophetes, and the Apostles, and howe fewe haue harkened to beleue. Se how wonderfully God hath stretched forth hys hande, in creatynge heauen and earthe, and all thynges in them conteyned, to the vse, commoditie, and conforte of man: and how fewe do daily behold these creatures, to be thankefull vnto the creatoure. Se howe muche good counsell and earnest threatenynge God hath geuen of late vnto Englande, by settynge forth of his worde in the englyshe tonge, causynge it to be read daily in ỹ churches, to be preached purely in the pulpites, and to be rehearsed euery wher in communication, and how many continuing, yea increasynge their wycked lyues, regarde not gods worde, dyspise his

threatninges, delyte not his mer-
cye, keare not his vengeaunce.
Wythout doute good people be-
rye manye haue destrued the ven-
geaunce of God, and yet by repē-
taunce founde plentye of mercye:
but neuer none that euer refused
the mercye of God hath escaped
the vengaunce of God in the tyme
of his wrathe, and furie.

Yea but what mercyes of God
haue we refused, or what threate-
nynge of God haue we here in En-
gland not regarded: whyche haue
forsaken the Pope, abolyshed ido-
latrye and superstition, receyued
goddes worde so gladly, reformed
all thynges accordinglye therto so
spedily, and haue al thinges most
nere theorder of the primitiue chur
che vniuersallye? Alas good bre-
thren, as trulye as al is it not gold
that glystereth, so is it not vertue
& honestly, but very vice, and hypo-
crysy

crisie, wherof England at this day dothe moost glory. Wherfore the worde is playne, and the sayinges be terryble, by the whyche at this tyme God threateneth to punishe, to plage, and to destroy England. It is a wonderous playne worde to saye that England shall be destroyed: and vpon thys worde ensuinge, it should be a terrible sight to se hundred thousandes of Scottes, Frenche menne, Papists, and Turkes, entryng in on euery side, to murther, spoyle, and to destroie. Thys playne worde of a credyble person spoken, wyth thys terrible seyng afore our eyes in sight, wold make our corrage to fall, and our hertes to ryue in peces, for wofull sorow, feare, and heauines.

Alas England, God, whō thou mayest beleue for, his truthe, hath saied plainly thou shalt be destroyed, and all thine ennemyes, bothe

Scots, Frenchmen, Papistes, and Turkes, I do not meane the men in whome is some mercye, but the most cruell vices of these thy enemyes beynge wythout all pitie, as the couetousenes of Scotland, the pryde of Fraunce, the hipocrysy of Rome, and the Idolatrye of the Turkes. A hundred thousande of these enemies are landed at thy hauens, haue entred thy fortes, and do procede to spoyle, murther, and vtterly destroy: and yet for all this thou wretched Englande beleuest not gods worde, regardest not his threatninge, callest not for mercie, ne feareste not gods vengeaunce, Wherfore God beinge true of his word, and righteous in his dedes, thou Englande whych wylte haue no mercy, shalt haue vengeaunce, whyche wylte not be saued, shalte be destroyed. For God hath spoken, and it is wrytten.

Omne regnum in se diuisum desolabitur.

Euerye kyngedome that is diuyded in it selfe, shall be desolate, and destroyed. And Salomon sayeth: Because they haue hated learning and not receiued the feare of God, destruccion commeth sodaynlye: Yea trulye, and bryngeth Idolaters vnto misery, and proude men vnto shame. Ye all here fele, see, knowe, and haue experience, howe that thys Realme is diuided in it selfe by oppynyons in relygyon, by rebellious sedicion, yea and by couetouse ambicion, euerye manne pullynge, and halynge towardes them selues, one frome another. It is not onlye diuided, but allo rente, torne, and plucked cleane in pieces. Yea and euerye couetouse manne is an Idolater, settynge that mynd and loue vpon ryches, whyche oughte to be geuen vnto God onlye.

Euerye

Euery couetouse man hateth learninge, and receyueth not the feare of god, for the gredie desire that he hath to the lucre of thys worlde. Euerye couetouse man is proude, thynkynge hym selfe more worthy a pound, then a nother man a penie, more fitte to haue chaunge of sylkes and veluettes, then other to haue bare frise cloth, and more cōueniente for hym to haue aboundaunce of diuerse delicates for his daintye toth, then for other to haue plēty of biefes & muttōs for theyr hongry bellyes: and finnallye that he is more worthye to haue gorgeouse houses to take hys pleasure in, in banketyng, then laborynge men to haue poore cotages to take rest in, in slepyng. Untoubtedly God wyll make all those to fall wyth shame, which set them selues vp in pryde sy hygh, that they can not se other men to be chyldren of

the same heauenlye father, heires of the same kingdom, and bought wyth the same pryce of Christes bloude, that they take them selues to be. That realme, that realme that is full of couetousenes, is full of diuision, is full of contempte of goddes mercie, yea and sclaunder of hys worde, is full of Idolatry and is full of pryde. Diuision is a signe of destruccion, contemning of goddes mercye causeth his vengeaunce to come sodeynly: Idolatrie euer endeth in misery, & pryde neuer escapeth shame. Then if you kele, knowe, and haue experyence, that England by reason of couetousenes is full of diuision, is full of contempte of goddes mercye, is full of Idolatrye, is full of pryde, Flatter not youre selues in youre owne phãsies, but beleue the worde of God, whiche telleth you truelye that Englande shall be destroyed

sodein-

sodaynly, miserably, and shamefully. The same destruccion was told to the Sodomites, was tolde to the Niniuites: was deserued of the Sodomites, and was deserued of the Niniuites: but came vpon the Sodomites, and was tourned from the Niniuytes. And why? For because the Sodomytes regarded not goddes threateninges and were plaged with gods vengeaunce, the Niniuites regarded goddes threatninges, and escaped gods vengeaunce.

Now all you Englyshe men at the reuerence of God, for the tender mercies of Jesu Christ, for the reuerent loue to your most gentle and gracious kynge, for the sauegarde of your contry, and for tender pyty of your owne wiues, your childrē, and youre selues, cause not Englande to bee destroyed wyth gods vengeaunce, as was the Cy-

tie of the Sodomites: but repent, lament & amend your liues as did the good Niniuites. For if ye spedely repent, & miserably lamente, & be ashamed of your vainglory, couetousnes, & ambitiō, ye shal cause couetous, seditious, proude, & vicious England, sodenly, miserablye yea & shamefully in the sighte and iudgement of the world, to vanish away. And so sinne & abhominacion destroyed by the repentaunce of man, this pleasaunte place of Englande, and good people shall be preserued and saued by the mercye of God. For els if man wil not forsake his sinne, God wyll not spare to destroye both the man and hys place with his synne.

Wherefore the Epystle by the order nowe taken, appoynted for thys fourth Sunday after twelfe tyde, is a lesson most mete to teache you to knowe and lamente youre

greuous sinnes of late committed, which as yet be in suche case, that man wythout greate repentaunce cannot sone amend them, nor god of his ryghteousenes much longer suffer them. It is writte in the beginning of the .xiii. Chap. of Paul to ỹ Rom. on this wyse

+ 13

EVerye soule be subiecte vnto the hygher powers, for there is no power but of God. These powers whyche be, are ordeyned God. Wherfore he that resysteth power, resisteth the ordinaunce of God, but they whyche do resiste, shall receiue to them selues iudgement. For Rulers are not to be feared for good doinges, but for euil. Woldeste thou not feare the power? do that which is good, & thou shalt

shalt haue prayse of it. But if thou do euyl, feare: for he beareth not the swearde wythout a cause, for he is the minister of God to auenge in wrath, hym that doeth euyll. Wherfore ye muste nedes be subiecte, not only for wrathe, but also for conscience sake. For thys do ye paye tribute: For they are the mynisters of God attendyng to thys same thynge. Geue therfore vnto euery one dueties: tribute to whō tribute is due, coustome to whom custum is due, feare to whom feare is due, honoure to whom honoure is due.

Thus haue ye heard howe that euery one ought to be vnder obedience, and geue vnto other that whych is due. Howbeit experience declareth howe that here in Englande yore men haue bene rebels, and ryche men haue not done their duetie. Bothe haue done euell to

prouoke goddes vengeance, neyther doth repente to procure gods mercie.

Nowe for the better vnderstandyng of thys matter, here in thys texte, fyrst is to be noted, how that Anima, the soule, for as muche as it is the chefe part of man, is taken for the whole man: as we in oure englyshe tonge, take the bodye beynge the worse part for the whole. As if I saye, euerye bodye here, I meane euerie man or woman here. So in the fourthe of Leuiti. Anima que peccauerit, ipsa morietur. The soule that sinneth, it shall dye: meanyng the man or woman that synneth. And euen so here Paule by the Ebrue phrase and maner of speche, commaundeth euery soule, whych is by the englisth phrase euerye bodye, that is to saye, euerye person, man, woma, & chyld to be subiecte. As thou art in deade, so acknow-

ledge

ledge thy selfe in thyne owne mind Hypotassestho, ye is to saye, set or placed vnder the hygher powers, yea and that by God. For as there is no power of authority but of god, so is there none put in subiecction vnder them but by God. Those powers whych be are ordeined of God. As is the power of the father ouer hys chyldren, of the husbande ouer hys wyfe, of the master ouer hys seruauntes, and of the kynge ouer his lande and subiectes: wyth all kynde of maiestrates in their offyces ouer their charge.

Nowe to proue that these bee the ordinaunces of God, we haue by goddes worde both in the olde testamente and in the newe, theyr names rehearsed, their offyces discrybed, and their duties commaunded. Yet that notwythstandynge some there be that labour by wrestynge of the Scripture to pulle

them selues from vnder due obedi
ence: sayinge that it appeareth in
the actes of the Apostles how that
they hadde all thynges commen,
and therfore none more goodes or
ryches, power or authority, then
other, but all alyke.

Truthe it is that the Apostles
had all thynges commen, yea and
that christen men, in that they are
christen men rather then couetous
men, haue all thynges comen, euen
vnto thys day. How be it ther can
be nothynge more contrary or fur-
ther disagreyng from that phanta
stical commenneſſe, or rather from
that diueliſhe dysorder, and vn-
ryghteouſe robbrye, where as Idle
lubbers myghte lyue of honeſte
mennes labours, then to haue all
thynges commen as the Apoſtles
hadde, as christen men haue, and
as I do meane. And thys is theyr
vſage, and my meanynge: that

ryche

vyche merme shoulde kepe to them selues no moze then they nede, and geue vnto the pooze so muche as they nede. For so Paule wryteth to the Cozinthes. I meane not (sayth Paule, speakynge to the vyche) to haue other so eased, that you thereby should be brought in trouble of nede, but after an indifferēce, that at thys tyme your abūdaunce myght helpe their nede. And so dyd the Apostles take ozder, as appeareth in the fourth of the actes. Quotquot habebant agros et possessiones. &c. As many as hadde landes and possessyons dyd sell them, and brought the pryces vnto the fete of the Apostles, and diuision was made vnto euery one accozdynge vnto euery mannes nede. So they whych myghte spare, dydde frely geue, and they whych hadde nede dyd thankefully receyue.

For so is it mete, that christē meys goods shuld be comen vnto euery mans nede, & pryuate to no mans luste. And those comune goods to be dysposed by lyberalle geuers, and not spoiled by gredy catchets. So that euery man may haue accordyng to his nede sufficient, and not accordynge to hys spoyle so muche as he can catche, no nor accordyng to the value of the thyng, euerye man a penye, a grote, or a shyllyng. For they that imagyne couet, or wishe to haue all thynges commune, in such sorte that euery man myghte take what hym lust, wold haue all thynges comen and open vnto euery mans luste, and nothynge reserued or kept for any mans nede. And they that wouldе haue like quantitie of euery thyng to be geuen to euerye man, entending therby to make all alyke, do vtterly destroy the congregacyon,

the

the misticall body of Christe, wher as there must nedes be diuers mẽbers in diuerse places, hauinge diuerse dueties. For as Paul sayeth. if all the bodye be an eye, where is then hearyng, or if all be an eare, where is then smelling: meanynge thereby, that if all be of one sorte, estate, & roume in the comẽ wealth, how can then diuerse dueties of diuerse necessarye offices be done. So that the fre herte, and liberal gyfte of the ryche, muste make all that he may spare, comen to releue the nede of the poore: yea if there be great necessitie, he must sel both landes and goodes, to mayntayne charity: And thus to haue all thinges comẽ, both derogate or take away nothynge from the authority of rulers. But to wyll to haue all thynges comen, in suche sorte that ydle lubbers (as I sayde) myghte take and waste the geines of labo-

ters without reſtraint of authorp-
tye, or to haue lyke quantitye of e-
uery thynge to be geuen to euerye
mā, is vnder a pretēce to mend al,
purpoſely to marte all. For thoſe
ſame men pretēdinge to hate coue-
touſnes, wold be as rych as the ri-
cheſte: and ſayinge that they hate
pryde, would be as highly take as
the beſte, and ſempnge to abhorre
enuye, cannot be content to ſe anye
other rycher or better then they
them ſelues be. Now I heare ſome
ſaye that thys errour is the fruite
of the ſcripture in englyſhe. No,
neither thys, nor no other errour
commeth becauſe the ſcrypture is
ſet forth in the engliſhe tonge, bu
becauſe the rude people lackyng
the counſell of learned menne t
teache them the trewe meanyng
when they reade it, or heare it
muſt nedes folowe their owne i
magination in takynge of it. An

th

the chyefest cause that maketh thē to imagine this abhomynable ex=rour, that there shulde be no ryche menne nor rulers, cōmeth because some ryche men and rulers (marke that I saye some, for all bee not suche) but I saye some ryche men, and rulers by the abuse of their ry ches and authorytye, dothe more harme then good vnto the comen wealth, and more greife then con=fort vnto the people. For nowe a dayes ryche menne and rulers do catche, purchasse, and procure vn=to them selues great commodities from many men, and do fewe and small pleasures vnto anye men. As for example of ryche men, loke at the merchaūtes of London, and ye shal se, when as by their honest vocaciō, & trade of marchādise god hath endewed thē w̄ great aboun=daunce of ryches, then can thei not be cōtent w̄ the prosperous welth

of that vocacyon to satysfye them
selues, and to helpe other, but their
riches must abyde in the country
to bie farmes out of the handes of
worshyppeful gentlemen, honeste
yeomen, and poore laboryng hous-
bandes. Yea nowe also to bye per-
sonages, and benefices, where as
they do not onely bye landes and
goodes, but also lyues and soules
of men, from God and the comen
wealth, vnto the deuyll and them
selues. A mysheuouse marte of
merchandyz is thys, and yet nowe
so comenly vsed, that therby shepe-
heardes be turned to theues, dog-
ges into woulues, and the poore
flocke of Christ, redemed wyth his
precious bloude, moste mserablye
pylled, and spoyled, yea cruelly de-
voured. Be thou marchaunt of the
citye, or be thou gentleman in the
contry, be thou lawer, be thou cour
tear, or what maner of man soeuer
thou

thou be, that cannot, yea if thou be maister doctor of diuinytie that wyll not do thy duty, it is not lawfull for the to haue a personage, benifyce, or any such liuynge, except thou do fede the flocke spiritually wyth goddes worde, and bodelye with honeste hospitalitye. I wyll touch diuerse kindes of ryche men and rulers, that ye maye se what harme some of them do wyth their ryches and authority. And especyallye I wyll begynne wyth them that be best learned, for they seme belyke to do moste good wyth ryches and authority vnto them committed. If I therefore beynge a yonge simple scholer myghte be so bolde, I would aske an auncyent, wyse, and well learned doctor of diuinyty, whych cometh not at his benefice, whether he were bounde to fede hys flocke in teachynge of of goddes word, and keppyng hospi

tality

talitie or no? He wold answer and saye: syr my curate supplyeth my roume in teachynge, and my fearmer in kepynge of house. Yea but master doctor by your leaue, both these more for your vaũtage then for the paryshe conforte, and therfore the mo suche seruauntes that ye kepe there, the more harme is it for your parysh, & the more synne and shame for you. Ye may thinke that I am sumwhat saueye to laie sinne and shame to a doctour of diuinitie in this solemne audyence, for some of them vse to excuse the matter, and saye: Those why che I leaue in myne absence do farre better then I shoulde do, if I taryed there my selfe.

Nowe good mayster doctoure ye saye the verie truth, and therefore be they more worthy to haue the benefice then you youre selfe, and yet neyther of you both sufficient,

mete

mete, or able: they for lacke of habilitye, and you for lacke of good wyll. Good will quod he: Naye I wolde wyth all my herte, but I am called to serue the kynge in other places, and to take other offices in the comen wealthe. Heare then what I shall aunswere yet once agayne: There is kyupynges and rewarde due and belonginge to them that labour in those offyces, and so oughte you to be contente wyth the kiupyng and reward of that offyce onlye, and take no more, the duetye of the whyche office by your labour and diligence ye can dyscharge onlye, and do no more. And so Paule wryteth vnto the Corinth. sayinge: The Lorde hath ordeyned that they whyche preache the Gospell, shoulde lyue vpon the Gospell. And vnto the Thessalonians: He that dothe not labour shauld not eate.

By

By these textes well set together, you may conclude and learne, that there as you bestowe your laboure, there maye ye take a lyuynge, and ther as ye bestowe no labour, ther ought ye to take no liuynge. Well let vs proceede further vnto other nowe, for I perceyue that all that whych I haue spoken against the that take greate geynes of their benefices, & do lytle good to theyr benefyce, may seme to be spoken agaynst the vniuersities, yea and agaynst the kynges maiestye: whyche now by reason of impropriacions haue no lytle geynes of benefices, and yet bestowe no great laboure nor almes vpon the paryshioners of those benefices. Surely, for as much as I feare the vengeaunce of God more if I should not speake the truthe, then the displeasure of man if he be offended in hearynge of the truth, truelye I

wyll

will tel you. Seynge that improperacions beynge so cupll that no man can alowe them, be nowe so employed vnto the vniuersitye, yea and vnto the percipe reuenues of the kynges mateſtye, that fewe dare ſpeake agaynſt them, ye may ſe that ſome men, not onlye by the abuſe of tyches & authoritye, but alſo by the abuſe of wiſedome and pollicie do much harme, and eſpecially thoſe, by whoſe meanes thys realme is nowe brought into ſuche caſe that eyther learninge in the vniuerſitye, and neceſſary reuenues belongynge to the moſte hygh authoritye is lyke to decaye, or elles improperacions to be mainteyned, whyche both be ſo deuillyſhe and abhominable, that if either of them come to effecte, it wyll cauſe the vengeaunce of God vtterly to deſtroy this realme. Do not thynck that I meane any thyng agaynſte that

whych

whyche the kynges maiestye by acte of Parliament hathe done: no nor that I wyl couet in stylence, or alowe by flatterie, that whyche couetouse officers (some as I suppose now beynge present) contrarie to goddes lawes, the kynges honour, and the comen wealth, vse to do. For in suppressynge of Abbeyes, Cloysters, Collages, and Chaunteryes, the entente of the kinges maiestie that deade is, was and of this our kynge nowe, is beyre godlye, and the purpose, or els the pretence of other, wonderouse goodlye: that thereby suche aboundaunce of goodes as was superstitiously spente vpon vayne ceremonyes, or voluptuously vpon idle bellies, myght come to the kynges hãds to beate his great charges, necessarily bestowed in the comen wealthe, or partly vnto other mennes handes, for the better re-

leue

leue of the pore, the maintenance of learning, and the setting forth of goddes word. How be it couetouse offycers haue so vsed thys matter, that euen those goodes whyche dyd serue to the releue of the poore, the mayntenaunce of learning, and to confortable necessary hospitality in ẏ comē wealth, be now turned to mainteine worldly, wycked, couetouse ambicion. I tell you, at the fyrste the intente was verie godly, the pretence wonderouse goodly, but nowe the vse or rather the abuse and mysorder of these thynges is worldelye, is wycked, is deuillyshe, is abhomynable.

The kynge maye haue, and woulde to God he hadde iu hys handes to' bestowe better, all that was euel mispente vpon superstycious Ceremonyes, and voluptuous Idle bellyes.

But

But you whych haue gotten these goodes into your own handes, to turne them from euyll to worse, & other goddes mo from good vnto euyll, be ye sure it is euen you that haue offended God, begyled the kynge, robbed the ryche, spoyled the poore, and broughte a comen wealth into a comen misery. It is euen you, that must eyther be plaged with gods vengeaunce as were the Sodomytes, or amende by repentaunce as did the Niniuites. Euē you it is that must eyther make restitucion and amendes spedely, or elles feele the vengeaunce of God greuosly. Do not thyncke that by restitution and amendes makyng I meane the buildynge agayne of abbeyes or cloysters, no I do not: For if charitable almes, honeste hospitalitie, and necessary scholes, for the bryngynge vp of yought had ben indifferentlie mayntained

and

and not clean taken away in some places, I would not at thys tyme haue spoken of restytucyon. Howe be it sure I am, that if at the orderinge of these thynges there had ben in the officers as much godlynes as there was couetousnes, superstitious men had not bene put from their liuinges to their pensions out of those houses, wher they myght haue had schole maisters to haue taught them to be good, and for lesse wages: or for the reseruacion of their persions, receyued into cures, and personages, where as they can do no good, and wyll do much harme. Here as concerninge these thinges I saye, if man do not make restitucion, God wyll take vengeaunce. For the people that by thys meanes contynue in deuelyshe superstician, and begyn vngracious rebellion, do dye, and are damned in their owne synnes

but the bloud of their bodyes and soules shall be required at your handes. Yea and the abhominable errour of those that would haue no rulers in authoritie, cometh partely by your occasion, whyche vnto your owne vayne glorye, and priuate cõmoditie, do abuse the power and authoritye ordeined of God to hys glorye, and to the commen wealthe. Thus ye perceyue howe that some ryche menne and rulers abusynge their ryches and authoritie, do make some eyther to iudge that it shoulde be farre better then it is, if ther were neither ryche men nor rulers: Howbeit those men are farre deceiued. And Paule telleth the truth, sayinge that those which be, are ordeined of God.

Then some wyll aske thys questyon: Seynge there is no euyll of God, howe can euyll rulers or officers be of God? You honeste men

that

that be here, and dwell in the contrey, heare this lesson, and marke it, and take it home wyth you, for your selues, and your neighbours. It is God; Qui facit hypocritã regnare propter peccata populi. It is God, as the scripture in the xxxiiii. of Job doth testifye, whych maketh an hypocrite to be a rulet for the synnes of the people. Nowe the people of the contrey vse to saye, that their gentlemen and officers were neuer so full of fayre wordes and euyll dedes (whych is hipocrisie) as they nowe be. For a gentleman wyl say that he loueth his tenaunt as well as hys father dyd, but he kepeth not so good a house to make them there as hys father did, and yet he taketh mo fynes, & greater rentes to make them neadye, then hys father hadde.

Another wyl say that he would bie a Lordshyppe of the kynge, for

the loue that he hath to the tenaun
tes thereof, but allone as he hathe
boughte it, by takynge of fynes,
heygthnyng of rentes, and sellyng
away of cõmodities, he maketh the
same tenantes paye for it. Another
sayth that he would haue an office
to do good in hys contrey, but as
sone as he hath authoritye to take
the fee to hym selfe, he setteth hys
seruaunte to do hys duetye, and in
stede of wages he geueth hym au-
thoritye to lyue of pyllage, bribry
and extorcion in the country.

Now you of the contrey, marke
your lesso I say, and take it home
wyth you. It is God that maketh
these euyl men to be gentlemen ru-
lers, and officers in the contrey, it
is the sinnes of the people that cau
seth God to make these men youre
rulers. The man is sometymes e-
uell, but the authoritye from God
is alwayes good, and God geueth
good

good authoritye vnto euyll men, to punyshe the sinnes of the euyll people. It is not therefore reppyning, rebelling, or resistynge gods ordinaunce, that wyl amende euyl rulers. For Paule sayeth, that all powers be of goddes ordinaunce. And in Job it is playne that euell menne be made rulers by God: So that who soeuer resysteth the offycers, bee the menne neuer so euel that be in office, he resysteth the ordinaũce of God, he can not preuayle against God, but surelye he shall be plaged of God. And as the people can haue no remedye against euyl rulers by rebellyon, so can the rulers haue no redresse of rebellious people by oppressyon. Example of bothe we haue in the thyrd booke of the kynges, where as it appeareth that Roboam leauynge good counsell to vse the people wyth gentlenes and folowinge

euyll counsell to kepe them vnder by extremytye, dyd so exasperate and styrre vp the hertes of the people agaynst hym beyng their king, that ten partes of them dyd by seditious rebellion, burste oute from hym, and were neuer after subiecte vnto hym, nor to none of his posteritie. And those rebellious people by Jeroboam whom they them selues chose to be their kynge, or rather the captayne of theyr rebellyon, were brought into farre worse case and more mysery then euer they were afore, compelled to forsake God, and to vse Idolatrye. and were euer after plaged wyth sodeyne deathe, honger, dearthe, warres, captyuytye, and all kynde of mysery.

Learne therefore ye people if ye inforce to ease your selues, whereas ye imagine that ye be euyll entreated of men, be ye sure that ye shall

for

fele in deede, that ye shall be more greuously afflycted by the ordynaunce of God. And learne ye rulers if ye intende by only' suppression to kepe vnder rebellion, be ye sure if ye thruste it downe in one place it will braste out wyth more vyolence and greater daunger in ten other places, to the further disquietynge of you' beynge rulars, and to the vtter destruccyon of all your people beynge rebelles.

Heare ye people what God sayth by those people that wyll not be in subiection, because they thynke the men to'be euyl wyche be in authoritye. Yea harke what the Lord sayeth as concerninge the proude, ambycyouse, and vncyrcumcysed kynge Nabugodonozor wyche was an euell manne in dede, in the twentye and seuen Chapter of Hie remye. Gens et regnum. etcetera.

That people and realme that doth not serue Nabugodonozer ỹ king of Babilon, and who soeuer putteth not his necke vnder the yocke of Nabugodonozer the kynge of Babilon, I (sayeth the Lorde) wyll viset vpon that people in swearde, honger, and in pestylence. And in the. xxvii. of the same Prophete. Catenas ligneas contriuisti, et facies pro eis ferreas. Thou hast broken the fetters of wood, and shalte make for thẽ fetters of Iron. By the which he declareth ỹ as a prisoner in ỹ kepynge of a gayler, if he breake hys fetters of wood, shall not therefore by the gayler be set at libertye, but rather cheyned wyth more stronge fetters of Iron: Euen so people bynge in the kepynge of God, if thei by rebellyon breake their yocke of subiection, whych they nowe haue, shall not therfore by God be putte at libertie, but rather be thruste in

to a more straite, greuous, & stronger pocke, where they shall be sure neuer to haue libertie nor ease.
Wherfore ye people, if ye fele your burden is heauye, and your pocke greuouse, pacyently suffer, and call vnto the Lorde: for then he wyll heare the, and he wyll relyeue the, and he wyl deliuer the.
And you rulers, because ye know that the people oughte not to forsake or refuse what burden or yoke so euer ye charge them wyth all, se that ye charge them with no more then they maye beare and suffer. For if they cry vnto you for relefe and easemente, and you wyll not regarde theyr sorowes, but Imagynynge that they be to wealthy, ye wyll encrease their mysery, and decay theyr wealthe, as Pharao, and Roboam did: Well then if the examples of Pharao and Roboam wyll not suffyce you, marcke

what

what God, by the prophet Ezechi. saith (I praye you) in the .xxxiiii. of Ezechiel, Audite pastores, &c. Do not thinke that for because pastors be named there, ꝑ therfore it is all spoken only vnto the clargye, but for asmuche as all officers and rulers ought rather to be feders then spoilers, it is spoke vnto you officers, which do not enter in by ꝑ dore of loue, as a shepehearde to fede, but clime ouer another awaye thorowe couetousnes as a thiefe, to robbe & spoyle the flocke of Christ in youre office. Herke what the Lorde sayth vnto you officers ꝑ fede your selues by seking of gaines, & not your flocke by doing your dutie. Thus sayeth the Lord: I my selfe wil vpon these pastors, and I wil require my shepe at their handes, and wyll make thē to ceasse frō fedyng of my flocke, yea the pastors shal fede thē selues no more, for I wyll delyuer my

my flocke out of their handes, and
they ſhall be no longer a praye for
the to fede vpō. Untoubtedly if ye
ſhuld entend bi your authority ra-
ther your ſelues to liue in riote, the
to kepe ỹ people in quietnes, youre
rulyng ſhoulde not long continue
Surely ther is none other remedy
for ryche or poore, high or low, gen
cemā or yeomā, to healpe to amend
the diſquietnes in this realme, but
to pulle and rote that out of youre
hertes, which is roted in euery one
of your hertes, the rote of all euyll,
whych is couetouſnes. For euen
you huſband men whyche crye out
vpon the couetouſnes of gentlemē
& officers, it is euen couetouſenes
in you, ỹ cauſeth, & ingēdreth coue
touſnes in the. For, for to get your
neyghbours ferme, ye wyll offer &
deſire the to take bribes, fynes, and
rentes more the ther loke for, or the
you your ſelues be wel able to pay
It

It is a wonderous thinge to se gē
tlemen take so great rentes, fynes,
and ingressaunce for couetousnes
to aduaunce theyr owne landes:
How beit it is a farre more won-
derfull thynge to se husband men
offer and geue so greate fynes, ren
tes, incomes, yea and bribes for co-
uetousnes to gette other mennes
fermes. It semeth to come of great
couetousnes for rych men, to make
strayte lawes to saue their owne
goodes: Howbeit it is in deede a
farre more couetousnes for poore
men by rebellion to robbe, & spoile
other mens goodes. And this dare
I saye, takyng all you to beare re-
cord, that the soreste lawes that e-
uer any tiraunt made in any land,
if they shuld continue many yeres
could not cause such and so greate
murther, myschiefe, and wretched-
nes as ye perceiue and know that
thys rebellion in England contyn-
nuyng

nuinge but a fewe monethes, hath cauſed: by the whiche ye may learn that althoughe lawers be comenly called moſt couetous, yet compare them wyth rebels, and as pickinge theſte is leſſe then murtheryng rob rye: ſo is the couetouſnes of gredye lawers whych begyle craftely, far leſſe then the couetouſnes of rebelles, whych ſpoyle cruellye. Lette vs therefore euerye one acknowe-ledgynge our owne faultes, where as moſt euyll ſpringeth, there laboure fyrſt wyth moſte dilygence to plucke vp the roote of that euil, whyche is couetouſnes: that God ingraftynge grace in vs, maye geue occaſyon vnto oure Rulars rather to bee occupyed in rewardinge of vertue, then in punyſheyng of vyce: Yea that God be not prouoked by our ſinnes to ſende euell rulers to punyſhe euell men, but rather moued by oure repen-

taunce

saunce, to preserue these good rulers whych be sente already to the greate comfort of all good men: especially the kynges mateste, whose godlines, vertu, and grace, is lyke to make this realme to florysshe, if oure synnes do not cause God, to thinke our realme vnworthy to enioye the treasure of so precyous a Jewell. Many other noble men there be as I truste, some that I do certenlye knowe, whose tender heartes do muche lamente youre greifes, and whose godlye prouision wyl be muche vnto youre comforte, if your vnpacyente stubburnes do not dispoynte theire good purpose. If euer at any tyme God did send vnto any afflycted people releyfe, comforte, and prosperytye, it came alwayes by good rulers, at suche tyme as the people beynge in affliccyon, dyd humble themselues in pacyence, and cryed

vnto

vnto the Lorde wyth prayer, as is apparente in the hundreth and seuen Psalme. Clamauerunt ad dominum cum tribularentur, et de necessitatibus eorum liberauit eos. When they were in trouble they called vnto the Lord, and he deliuered them forth of their troublousesome greekes. And in the bookes of the iudges and of the kynges, ye maye reade how that God, to deliuer hys people forth of misery, and to prospere them in wealth, dyd reyse vp good rulers as Gedeon, Barac, Iepthe, Sampson, Dauid, Samuel, and suche other. And wythoute doubte euen at this tyme here in England God hathe raysed vp a gracyous kynge, & some suche noble men as be neither cruell nor couetous. If ther be therfore in vs patience, humility, thankfulnes, and praier, surely we shall soone fele relefe, comforte and prosperitye.

They

They therfore ȳ as yet fele thē sel-
ues greued, let thē cal vnto ȳ lord,
lokynge for his helpe in pacyente
suffering, not prouokynge his ve-
geaunce by vngracious rebelling
agaynste hys officers, vnhappy
resistyng his ordinaunce: vnhap-
py resistyng may I well call it, for
vnhappye are all they that vse it,
purchasing thereby to them selues
iudgement, vengeaunce, and dam-
nacyon. O howe vnhappye haue
they ben here in England, whyche
haue not quietelye suffered a con-
fortable reformacion of their grea
test griefes and harmes, to procede
from god to thē by his ordynaūce,
but vnpatientlye grudginge haue
offended god, disquieted this realm,
and vndone them selues, by resy-
stynge goddes ordynaunce. For
the greatest grieke that hathe bene
vnto the people in thys realme,
hath beue the inclosyng of comens,

as

as concernyng the whyche the powers ordeyned of GOD for that purpose, made an acte of parlyamente, forbiddynge anye man to enclose vnto his pryuate vse, that whyche of long tyme had bene taken, and vsed as common. And afterwardes, the same powers dyd sende forthe proclamations, warnynge theym whyche contrarye to this acte of parliament had inclosed groundes, offendynge the people, that they accordynge to these Proclamacions shoulde laye the same inclosed landes abroade agayne, to satysfye the acte of parliamente, and to releue the people. And for because neyther of these wayes toke effecte, there was immediatly further commissions dyrected to put suche men in authoryty, as could easelye, and woulde gladly, and were purposed spedely to haue layed vnlawfull inclosed

landes abrod agayne, in such quiet sorte as shoulde haue bene most to the kynges honour, to ỹ wealth of thys realme, and to the greatest cumfort of those whyche were most greued. Now howe the people dyd take or rather how they did resyste and withstand thys, ye know.

And I shall rehearse whan as I haue tolde you of one other thyng whyche beynge of longer contynuance in Englande, hath done ferre more harme, and yet the grief ther of ser lesse, yea nothynge at al felt. For the deadely wound therof dyd brynge the people past all felynge of griefe. And the venomous poysen broughte the people in suche a Maze, that they dyd not fele and perceyue them selues to be in most horryble wyserable wretchednes, whan as the worde of GOD, the breade of lyfe, the sauyng health in Christ Jesu, was taken away, and

in a

in a straunge language shut, and closed vp from them, so that they wythout helpyng were led frō God by mannes tradicions vnto vaine ceremonies, to be most venemously poysoned with dyuelysshe superstition. Therefore whan as the mercifull goodnes of God beholdyng the miseryes of the people, by the prouidence of the kynges maiestye, & his counsell, purposely ordeined of God to comfort, healpe, and amend the people of thys realme, by the restoryng of goddes worde, and settynge it playnelye forthe in the Englysh tong, with the ryght vse and dew administration of his sacramentes to be imprynted, and confyrmed in our hertes: Whan as I saye, by these gracious meanes, and godlye order, God hym selfe dyd offer vnto the people, reliefe, comforte, and prosperitye:

Then the vngodly, vngracious & vnhappye people, beynge mooste vnkynde, where as they shoulde haue bene mooste thanckefull, dystrusted GOD, dispised hys ordinaunce, & presumed of their owne wylfulnes so farre as they coulde or myghte, to withstand the ordynaunce of God, refused the grace of God, and procured to theym selues the vengeaunce of God. Wherfore we haupnge thys terrible example in freshe memorye, and seynge a gracious kyng, and Godly rulars ordeyned of GOD, to amende oure greefes, although all that cannot be amended in one day, whiche hath bene appayryng manye yeres, yet let vs patientlye suffer for a tyme, not doubtynge but that that releife, comforte, and wealth, whiche God hathe promysed vnto Englande by hys word, offered of hys goodnes, and begon

by

by his ordinaunce, shalbe brought vnto passe, by hys wysdome and myghte: in suche wyse as shall be moste for hys glorye, the kynges hououre, the wealth of the realme; and most to the comforte of theym that moste pacyentelye in hope, truste to goddes goodnes. These exãples haue I rehearsed to teach you as it were by experience, how true this saying of Paul is: They whyche wythstande or resyste the powers ordeyned of God, receyue vnto theym selues Iudgemente: whyche is vengeaunce, and damnation. Let vs therfore, amẽd our liues, and be good men, and we shall not nede to hate and feare, but haue greate occasion to loue, and truste those whyche be nowe our chiefe rulars. For they be as Paule sayeth, made rulars, not to put theym in feare that do good,

 but

but theym whiche do euyll: so that none nedeth to feare these rulers, but euell doers. Whych in euyll doynge haue deserued of the rulers to be punyshed, and in resystynge theyr power ordeyned of GOD, do hasten. and aggrauate towardes theym selues, the sore vengeaunce of GOD. It followeth: Wouldest thou be wythout feare of power, do that whyche is good, and thou shalte haue prayse of it: for he is the mynyster of God to do the good, but if thou do euyll, feare. For he beareth not the swearde wythout a cause, but is the minister of GOD to auenge in wrath hym that doeth euyll.

All these wordes Peter concludeth breefelye in the second of hys first Epistle, saying that those that haue rule and authoryty, be sente ad vindictam malorum, laudem vero bonorum

norum. That is to saye: to take ben geaunce of euell doers, and to com mende the good.

Whosoeuer thou arte therefore and of whatsoeuer degree or sorte thou bee, if thou bee a Subiecte thou muste remember, and consyder howe that powers be ordayned of God for the, if thou be euyll to make the good by dewe correccyon: if thou be good to make the better, by the encouragemente of commendacion, prayse, and maynte naunce. Looke therefore all you that haue power, and authoryty of GOD, that ye vse it, as ye are commaunded by God: to correcte and punyshe the euyll doer, and to encourage, rewarde, and mayntaine the go od.

Se that for so ferre as youre power extendeth, there be no euyll vnpunyshed, nor no good vnrewarded. But harcke a lytle, and I shal

tel you of an abomynable robbery, done in the Citye, knowen to the officers of the city, & as yet not punyshed, but rather mayntayned in the city. There is a greate summe of monye sente from an honorable Lord by hys seruaunte vnto those whome he is indetted vnto in the citye. The officers knowynge that they to whom thys monye is sente haue great nede of it, knowe also in what places, at what tymes these vnthryftye seruauntes by whome it is sente, at gamnynge, bancketting, and riot, do spende it. If thys be an euell dede, why is it not punyshed? Bycause it is not knowen some saye. But whyther they meane that it is not knowen to be done, or not knowē to be euyl I doubte. And therefore here now wyll I make it openlye knowen boeth to be done, and also to be euell done, and worse suffered. But

doeth not manye of you knowe sure I am that all you that be officers ought to know that al that eyches and treasures whyche rych men, and rufflers, waste at gredye gaunning, glottonous bancketting and suche riote, is not theyr owne, but sente by theym from the honorable Lorde of heauen, vnto other that be honest, poore, and nedye: vnto whome God by hys promyse is indetted. Ye knowe, that Domini est terra et plẽitudo eius. The yearthe is the Lordes, and the plenty ther of. So that no mã hath any thing of hys owne: But hath receyued all of the lord. For, Quid habes quod non accepisti? What haste thou that thou hast not receyued: Yea thou as a seruaunte haste receyued of thy Lord, whych gyueth vnto hys seruauntes the Talentes of hys treasures. And to knowe for what purpose he gyueth theym vnto

you, reade Esaye, the.xviii. ffrange esurienti panem tuum. &c. Breake thy breade vnto the hungrie, and the nedye: & the wandering leade into thy house: whan thou seest one naked cloth hym, and do not dispyse thyne owne flesche. Heare you seruauntes of the Lorde, which haue receyued the treasures of the lord, vnto whom the lorde by you hath sente them: vnto the houngrye, the nedye, the naked, and those that be of the same flesche and bloude that you youre selues be. Nowe you officers knowynge that greate ryches, and treasures sente from the honorable lord of heauen, vnto his welbeloued people, the nedy membets of Christes bodye, by these vnthryftye seruauntes is spente at gaunynge, and riote, within your offices, ye muste nedes knowe that an euill dede is done. Let vs therfore I praye you, knowe howe

it

it is punyshed. Peraduenture ye wyll saye: ther is no lawe in England that appointeth any punyshmente for gamners. If therefore euyll dedes maye be done in Englande wythoute leare, than is the sweard of authority borne in Englād, wythout a cause. But I wyll tell the that art an officer in England or in what Christen lande so euer it be: whereas there is no certayne punyshmēt for any euill dede by mans law, there the officer may & ought to vse any kind of punishment to amende or restreine the euyll doer, by goddes lawe. But without doubte if those same men should spende in the same sorte of coyt, so great treasures sente from the kynges Maieste vnto the Aldermenne of thys Cytye, there shoulde be punyshmente, correccyon, and remedye founde for them quyckely.

And

And of very conscience is not god as much to be feared as the kynge and the poore, and nedye as well to be pytyed and prouyded for as the rich and wealthy?

Well, gamners, ryotters, and all euell doers, if they do not repente, shalbe damned in theyr owne synnes: but the bloude of theyr soules shalbe required at the handes of the offycers, whyche by feare shoulde haue caused them to leaue synne. Yea but what shal we than saye by vsurye, whyche is nowe made so lawefull that an offycer if he would, cannot punysh, to make men to leaue it? As concernynge thys matter we haue playne commaūdemente in the fiftene of Deutro. And in the fyfte of Math. To lend to hym that nedeth, and wold borowe. And in the fyrste of Luke it is playne. Date mutuo, nihil inde sperantes. Lende sayeth Chriſte, trusting

sting to haue no gain therby. Here we haue two commaundementes, the one is to lende, and the other not to lende for lukar: now he that breaketh goddes commaũdement muste nedes go to the deuyll. So that in breakynge these two commaundementes, here is two wayes for you ryche men to go to the dyuyll: Eyther in lendynge for lucre, or els in not lendynge anye thynge at all. Manye of you there be, that whosoeuer sayeth nay, wyl nedes the one of these two wayes. For if mans lawe do stop vp vsurye, so ỹ by lendyng thou cãst haue no gaynes, than wylte thou the other waye apace, and lend nothyng at all. So shalte thou be suer to come ther away to the deuyll. For than shall no man in no case haue any vse of thy gooddes. Therefore neyther the lawe, nor the officer in sufferynge a lytle vsurie, and com-

maun-

maundinge none, doth maintayne
or allow vsurye. But for because ꝑ
beynge an vsurer wylte nedes to
the diuell, they suffer the to goo
such awaye as some commodytye
might come to other by some vse
of thy goodes, rather than by stop-
pynge vp that waye, to dryue the
there awaye as no man coulde
haue anie vse of anye of thy good-
des. For where as God commaun-
deth, and thy nedy neyghbour de-
syereth the to lende, and thou ney
ther at the reuerence of God, nor
for pitye of thy neyghboure wylte
lende of loue freelye: but contrarye
to goddes commaundemente wyth
out pytye of the poore, thou wylte
not sticke to lende for gredynesse
of luker couetousnye: thy owne de-
des declare the to be so voyde of
al godly charity, and so ful of diui
lysh couetousnes, that thou art fer
paste al mans cure, and helpe, either
by

by law or punishmente. So wil I leue the, and speake of those that myght, and ought to be healed by men beynge in authorytye, and yet wyll not.

For ther be sum suche toyly felowes that they wilbe subiect to no powers, which by feat might cause them to forbeare theyr vayne pleasures in euil: vnto those now consequentlye doth Paule speake, sayinge: ye must nedes be subiecte, not onely for wrathe, but also for conscience sake. If ye be suche toyly felowes that ye fare not the wrathe or displeasure of officers, whan as ye do euyll, yet grope youre owne conscience, that ye may fele what a greuous synne it is to wythstande the powers ordayned of GOD to minyster dewe correccyon vnto euyll doers. For not onelye thy conscyence, but also thyne owne deede in that thou doeste paye

tribute

tribute for thys thynge, shal resyst agaynst the: that thou knowest theym to be the ministers of GOD, attendynge to thys same thynge, to thys bryngynge euell doers in feare. It is therefore a matter of conscience for the so to withstande the powers ordayned of God, that thei take no place in the, but that thou wylt do euell without feare, & maintaine that whych is euel done, by worse presumption. I do not saye that whatsoeuer the magystrates commaunde is a matter of conscience, but whatsoeuer is euell is a matter of conscyence. And so resyste ryghte by myghte, so that thou wylte not be subiecte in hunnyltie, vnto thole powers whiche God by hys ryghte hath set ouer the in authoritye is a greate euell, and therefore a greate matter of cõscience. Many exãples we haue whyche doeth proue that

euerie

euery commaundement of magis-
trates be not matters in cõscience,
& yet euen resisting or rebelling a-
gainst their autority is a matter in
conscience. The Iewes had a cus-
tume cõfirmed by their elders whi-
che were magistrates, that no man
should eate wyth vnwashē hãdes:
Christe Iesu leafte thys custome,
brake thys tradition wythout any
grudge of conscience.

Dauid knowynge Saule the
kyng to be a wycked man and hys
deadly enemy, and hauing Saule
in a denne, whet as if he woulde, he
myght haue kylled hym: this Da-
uid hadde a good conscience not to
touche the lordes anointed, to suf-
fer Saule to be kyng and to sub-
mitte hym selfe. Daniel was com-
maunded not to praye to God: the
Apostles were commaunded not
to preach gods worde. These dyd
not rebel against the highest pow-

ers, no nor yet for conscience obey men, but rather they obeyed God. For Daniell did praye, and the Apostles dyd preache. So ryse not, rebel not, resiste not, what soeuer the rulers them selues do: And be ye not so scrupulous as to thynke the bond in conscience vnto euerie thing that a mã peyng a ruler commaundeth the to do: especiallye, if God cõmaund the contrary. Now it foloweth, geue vnto euerye one that which is due: Euery dutye belõging to euery body, cãn not here be declared, no nor at this time treatsed, I wyll therefore speake briefely of one thynge whych shal be a general exãple for all duties. Pau. i. vnto the Cor. xi. Vnus panis vnũ corpus multi sumus: One bred saieth he one body we are ỹ be many: by the whiche he declareth that as of diuers cornes of wheate by the liquor of water knodẽ into dough

is

is made one loafe of breade: so we being diuerse men, by loue and charitie, whiche is the liquor of lyfe, ioyned into one congregation, be made as diuerse members of one misticall body of Christe, whereby I say, as by one example in the stede of many, learne that the more gorgeous you youre selues bee in silkes & veluettes, the more shame is it for you to se other poore and neady, beynge mẽbers of the same body, in ragges and clothe, yea bare and naked.

Doest thou not thynke them to be members of the same body that thou arte? Then arte not thou a member of Christe, then arte not thou a chyld of God, then arte not thou a christen man. One member oughte as well to be prouided for, as a nother: I do not say that one oughte to haue as costelye prouision as a nother.

But as there be dyuers members in dyuers places, hauyng dyuers duties, so to haue dyuers prouision in feedyng and clothyng. And as they be all in one bodye, so none to be without that feedynge and clothyng, which for that part of the bodye is meete and necessarye. Euen as ye do prouide indifferentlye for euery parte of your naturall bodye, by reason of the which, ye are bounde, and subiecte to corruption: So let no parte or member of youre Christen bodye be vnprouyded for: By reason of the whiche bodye, ye be heyres of the heauenly kingdome. And this one example generally shal teache you to gyue that which is due vnto euery one seuerally. Now here foloweth but eue. iiii. wordes: Tribute, custum, fere, honor. Of these iiii. wordes wyl I conclude almost in. iiii. wordes. Ye must giue tribute

bute, to whom tribute is due: cu-
stome, to whome custome is due:
feare, to whō feare is due: honour,
to whom honour is due. Under
tribute be cōteined taxes, fiftenth,
subsidies, and such as be payed at
sometymes to the Rulers, and be
not continuall. Customes be ty-
thes, tolles, rentes, and such as the
people pay vnto the officers con-
tinually. For payinge of tribute
beside this commaundemente of
Paul, we haue exāple of Christes
mother, which beyng at the houre
of her trauell went out of Galyle
vnto Bethlem, a toune in Jewry,
there to be taxed, and pay tribute
vnto Cesar.

As concernyng custome, Christ
himselfe cōmaunded Peter to pay
for them both, lest that they shulde
offend: that is, lest that thei, in not
paiyng, shuld geue euyll example
vnto the people. So Christē men

must nedes paye both tribute and custume. What trybute and custume good men may take, it appereth in that that goeth afore: surelye euen so muche and no more as shall sufficiently dyscharge theire costes, necessaryly bestowed in correctynge of euill, and rewardynge good. Marke that I say they may or ought to take no more: for here I tell them their duty. For truly if they do require more of you that be their subiectes, then is it youre duty to pay that which they aske, and not to be curious to know for what cause it is asked, but this only to take hede that with due reuerence ye pay it, as Paule commaūdeth, and as Christe and hys mother haue giuen you exāple. Feare and honoure belonge cheiflye, yea in a manner only vnto God. For God onelye for hym selfe is to be feared and honoured.

All

All other for gods cause, are so to be feared and honoured: as that feare and honoure which is geuen vnto them, may procede and come finally vnto God. For, Dominũ deum tuum adorabis, et illum solum coles. Thou shalte honoure the Lorde thy God, and hym only shalt thou reuerentlye serue. As for the Deuyll, feare hym not, for he wyll do no lesse harme vnto thee then he canne: he canne do no more then God wyll sufferr hym. Feare therfore leste that thou offende God, and he sufferre the Deuyl to vtter hys malyce, and mischyefe towardes the.

That feare, honoure, or seruice whyche accordyng to goddes commaundemente is done vnto those personnes whom God hath authoryſed to receyue it in hys name, is done vnto God.

As that money which by thy com-
maundemente is payde to thy ser-
uaũt in thi name, is paid vnto the.
Therefore Christe rulynge in ma-
gistrates by authorytye, and be-
ynge houngrye and cowlde in the
poore by pytye, doeth commaunde
vs to geue, and promyseth that he
hym selfe wyll receyue and re-
warde that honoure of reuerence,
seruyce and obedyence doone to
the hygher powers, as to hys
ordinaunce in the commen wealth:
and also that honour of charitable
almes, relyefe, and confort, whych
is bestowed vpon the poore and
needye, as vpon the lyuelye mem-
bers of his owne body. As for that
whych wythout goddes cõmaun-
demẽt, of mans phantastical ima-
ginacion is doone vnto Images,
must nedes be hyghe dyshonoure,
& greuous displeasure vnto God,
when as the lyuely ymage of God
created

created with his owne hande in flesh and bloud, doth honor, reuerence, & homage vnto a dead picture of man, grauen in stocke or stone, with a workemans tooles.

God is also honoured in all his creatures, when as they be taken with thankes, and vsed as he hath commaunded: and therfore, when as they be vnthankfully taken, or wyckedly abused, then is he dishonoured, and displeased.

Nowe, heare a short conclusiō. Qui ex Deo est, verbum Dei audit: He that is of God, heareth the worde of God. All you I saye that be Christen men, Gods chyldren, and indued with Goddes spirite, wyll heare the worde of Gods threatenyng, and fearyng his vengeaūce repent, wyll heare the woorde of gods cōmaundement, and folowyng his counsels amende your lyues, wyll heare the worde of gods

promyse, and pacientlȳ sufferinge, truste to hys goodnes. As for you that wyll not heare and regarde goddes worde, ye declare your selues not to be of God. But for because ye haue the deuil to your father, ye wyll fulfyll the lustes and desiers of the Deuyll, whyche is your father. And the luste and desire of the Deuyll is, to hynder the worcke and pleasure of God: and thys is the worke and wyll of God, that we should repose oure fayeth and truste in Christe Jesu, and bestowe oute labour and diligence in oure owne vocacyon.

Therefore the deuyll poysonynge all hys wyth greadye couetousenes, wyll cause them euer to truste to theire owne prouisyon, and neuer to be content wyth their owne vocacyon, but beynge called of God to be marchaunt, gentleman, lawer, or courtear, yet to be readye

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at a becke of their father the deuil, besides this their godly vocacion, deuyllyshelye to proule for, seke, and purchase farmes, personages, and benefices, to discourage housbandemenne from tyllynge of the grounde, and ministers from preachynge of Goddes worde: that therby maye come a greuouse honger, dearth, and lacke both of naturall substaunce for the bodye, and also of heauenly foode for the soule. And then those in the countrey that be not gods children, but deuillyshe vipers, will hysse, whisper, and swell wyth venemous presumpcion, and their sting of rebellion to destroy both them selues, & al the cuntry. But thei of ẏ cuntry or els wher, that be the chyldren of god in dede, knowynge couetous rich men & officers to be sparpled abrod in the cũtry as the scourges of god, to beat thẽ for their sinnes,

lyke

lyke gentle children, wyl acknowledge their owne faultes, and patiently suffryng correction, pitifully crye vnto their heuenly father for mercy, forgiuenesse, & comfort. So al you in England, that haue any godly knowledge, grace, and charitie, wyll say with the prophet Dauid: Virga tua, et baculus tuus, ipsa me consolata sunt: Thy rod, O Lord, and thy staffe, they it be whyche haue comforted me. Thy rodde of correctiō, which is these couetous riche men & officers, and thy staffe of comforte, whiche is the kynges maiestie, whom thou hast endowed with a gracious gentle nature, godly education, wonderful wit, & great learnyng: yea, and those noble mē whom thou hast called frō their vaine plesures, to take great paynes, of a reuerēt loue towards the kyng, and of a charitable pitie towardes vs, to bestow their lan-

des

des and goodes, tyme, and ſtudy, and al that euer they haue, to proſper the kyng, to prouide for his realme, and to cheriſh vs his people therof. Thus thi rodde of correction, O Lorde, hath taught vs to be ſubiect in humilitie vnto all hygher powers, as to thy ordinaũce: & this thy ſtaffe of cõfort o Lord, doth encorage vs to loue & truſt thé, eſpecially vnto whom thou haſt gyuen hyeſt power and authoritie. So that we can nowe wyllyngly gyue vnto euerye one that which is due: vnto ỹ higher powers, reuerence, ſeruyce, and obedience, vnto all ingeneral faithfull dealyng, and vnto the poore and needye, charitable almes, releefe and confort.

Giue therfore vnto vs, o Lord, mercye & grace, that we may render vnto thee thankes and prayſe for euer. Amen.

Robert fullsnape owth thys booke

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Dale, dwelling ouer Al=
dersgate, and Wyl=
liam Seres dwel
ling in Peter
Colledge.

The yere of our Lorde God
M.D.L. the nynth
daye of Apryll.